/14 cont./

[121] had to be subjected to a less systematic and less rigorous investi-
[014] gation in view of the short time available. Our stay in
[127] Cachoeirinha permitted us, above all, to work on the reconstruction of the traditional culture, though always with the help of bibliographic sources. Nevertheless, the basic procedure to which we resorted for the observation and recording of the social interaction between the Terêna and our society, coincides at various points with the "control-group" method mentioned by Audrey Richards and particularly suitable for comprehensive studies in so far as it permits us to single out the relative importance of each
[000] socio-cultural variable in the complex (3). /15/ With reference

3. "I adopted, as a result of experiments, a certain technique of observing and recording culture change. This process I have described in concrete detail. It can be roughly divided into three stages: (a) The making of a rough reconstruction of tribal life in pre-European days by comparing the narratives of the old men of the tribe with the facts of daily life actually observed. (b) The comparison of different communities, in this case villages, in which contact with Europeanism has been more or less extensive--the method of geographical sampling, in fact. (c) The collection of facts in the form of case-histories to show the extent and the variety of contact change." (1938:58; cf. also Fortes, 1938:67.) /Cited in English./

• [121]

3:Oliveira--151a E-5,4(1955-1958) 1960 SK7 Guana SK7
Terena

/104a/
142
291
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516
152

● [126] Terêna child frightened by the author's Rolleiflex. (1955)

/39 cont./

842 There is no rule as to whether births of boys are preferred to births of girls or vice versa; such a preference depends on individual taste.

584 If a boy is courting a girl, he makes a speech to her, which one can translate approximately as follows: "I wish, I love this woman, I would like to be married, I wish, I wish, I love." -- If the girl is in agreement with him, she declares, short and sweet: "I want to." -- Then the mother of the boy goes to the mother of the girl to ask for her, and the father of the boy goes to the father of the girl. The boy gives his parents-in-laws gifts, 836 and they respond with gifts. Pre-marital sexual intercourse does 585 not take place. When the marriage is to be consumated, the 833 future husband hears from his father, and the future wife from her mother, that for coitus one should lie on the side, and, indeed, /40/ facing each other. "First you must do it that way for it has been done that way since the beginning of the tribes; later you may do it as you please."

842 If there are not to be children immediately, the woman takes [825] a preventive: she roasts a certain snail, places the juice of it [824] in the morning dew, and drinks it very early in the morning. For the same purpose, she can also eat a certain small forest-fruit, which smells like the abacaxy (therefore like a pineapple), but only when it is ripe.

578 Formerly there were no quarrels between man and man, man 178 and woman, or woman and woman because of jealousy; today they do occur.

461 There are women who are lazy. Then the man does her work. But there are also men who are lazy and have their work done by the woman.

115 I have my informant, who first was called Kalapitĩ and later [126] Nakilĩ, to thank for a few texts of myths which I surely could [114] not have learned from any other Tereno. I shall publish them at another place. I also have him to thank for the information concerning the succession of the chiefs, which without doubt no other Tereno could have given me so thoroughly and completely. For